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A question of conscience: Women's ordination in the Diocese of Chicago

"The Standing Committee of the Diocese of Chicago and the Commission on Ministry are the two bodies, according to the Canons of the Church, which share responsibility with the Bishop in the selection, training and ultimately the ordination of those who aspire to the Sacred Ministry. Without his approval, a Bishop is not authorized to proceed with an ordination.

"Both the Standing Committee and the Commission on Ministry, at meetings held this week, requested the Bishop to proceed with the orderly processing of applications from women as well as men for ordination to the Sacred Priesthood. They made it clear that there would be no distinction made in the spiritual, academic, psychological, or physical qualifications required.

"I have expressed my own position at the Diocesan Convention in October. I have voted three times in the House of Bishops against the ordination of women to the priesthood, on the grounds of tradition and lack of

ecumenical consensus. I feel strongly that the step taken at Minneapolis was premature at best.

"Never the less I recognize the authority of the General Convention to legislate for the Episcopal Church. If the Holy Spirit wills that women should serve as priests in the Church, He will make it evident in due time; and if it is not his will, that too will be made known. There are people of great intellect and deep Christian conviction on both sides of the question.

"I have stated that the conscience of those who oppose women's ordination would not be violated, and I intend to protect that right to the best of my ability. On the other hand a large section of the Diocese favors the ordination of women, and they too, have a right under the Canons, to the expression for this conviction.

"As Bishop of the Diocese, I will concur in the request of the Standing Committee and the Commission on Ministry. I will not seek to

prevent canonically ordained and licensed women from functioning or serving in this Diocese, nor, if qualified under the Canons, from being ordained here. I intend however to ask Bishop Primo to officiate at any ordinations of women to the Priesthood.

"Each of us must act as God the Holy Spirit guides his or her conscience. It is my hope that all members of the Diocese will accept my own decision in this matter, which is likewise based on conscience, whatever their individual convictions may be. I trust that I may be open to the leading and enlightenment of the Holy Spirit and that you will join me in waiting upon Him with eager longing.

"Finally, I pray that Christian charity will motivate our thoughts and words and deeds. Our Lord said, 'By this all men will know that you are my disciples, if you have love for one another.'

—James Winchester Montgomery,
Bishop of Chicago

By Nancy Van Dyke Platt

With this statement made on December 29, 1976, the Rt. Rev. James Winchester Montgomery, bishop of Chicago, brought into sharp focus the conflict and changes that had

been sub rosa in the diocese since the Louisville General Convention of 1973. In the end, some years after the election of his successor, the Rt. Rev. Frank Tracy Griswold, "the Montgomery model" had resulted in more than 25 women

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News and Notes

African American Episcopal Historical Collection acquires Crite lithographs

Two hand-colored offset lithographs by Allan Rohan Crite, a renowned African American artist who died in 2007, have been donated to the African American Episcopal Historical Collection (AAEHC). The lithographs, "In the Beginning" and "Glory to God on High," were purchased for the collection with a grant from the Lippincott Fund of St. Thomas' Episcopal Church in New York City.

The AAEHC was begun by the Historical Society of the Episcopal Church. It seeks to collect and preserve relevant papers, writings, photographs, and other artifacts related to African American Episcopalians and make them available for scholarly research and for the education of the wider community. Housed at Virginia Theological Seminary's Bishop Payne Library, it is jointly managed and supported by the Society and the seminary.

Crite, whose works have been exhibited in major museums throughout the United States, was renowned for his documentation of African Americans through scenes of everyday life, for his illustrations of Negro spirituals, and for his images of religious themes. A lifelong Episcopalian, he referred to himself as a "liturgical artist."

Crite grew up in Boston. He was a graduate of the School of the Museum of Fine Arts, the Massachusetts School of Art, Boston University, and Harvard University. His contributions as an artist and a historian earned him several honorary doctorates, including those from General Theological Seminary and from Virginia Theological Seminary.

2008 Western Archives Institute to be held in San Diego

The 22nd annual Western Archives Institute will be held June 15-27 at San Diego State University. The Institute is an intensive, two-week program that provides integrated instruction in basic archival practices to individuals with a variety of backgrounds, including those whose jobs require a fundamental understanding of archival skills but have little or no previous archives education; those who have expanding responsibility for archival materials; those who are practicing archivists but have not received formal instruction; and those who demonstrate a commitment to an archival career.

The Institute features site visits to historical records repositories and a diverse curriculum that includes history and development of the profession, theory and terminology, records management, appraisal, archives and the law, outreach programs, and managing archival programs and institutions. Tim Ericson, senior lecturer emeritus at the University of

Episcopal Church Historiographer awarded Canterbury's 'Cross of St. Augustine'

The Rev. J. Robert Wright, Historiographer of the Episcopal Church and professor of church history at General Theological Seminary, has been awarded the prestigious Archbishop of Canterbury's "Cross of St. Augustine." Presented on December 6 at All Saints' Cathedral in Cairo, Egypt, the award is given to individuals who have made outstanding contributions over many years to the Anglican Communion and to the ecumenical movement.

Archbishop Drexel W. Gomez of the West Indies, on behalf of Archbishop Rowan Williams of Canterbury, made the presentation in the context of a meeting of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER). The Most Rev. Mounseer Hanna Anis, President Bishop of Jerusalem and the Middle East and bishop in Egypt, hosted the dinner which was attended by ecumenical guests from the Roman Catholic and Orthodox churches in the region as well as by members of IASCER.

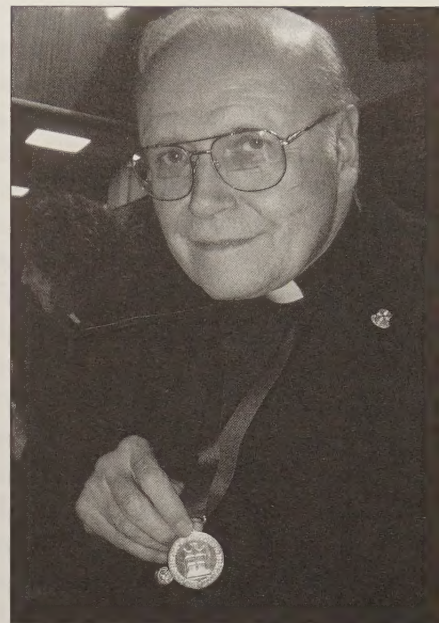
In addition to being St. Mark's Professor of Ecclesiastical History at General Seminary and the author of scores of books and articles, Wright has served on numerous international ecumenical bodies, including the Faith and Order Commission of the World Council of Churches, the Anglican-Roman Catholic International Commission, and dialogues with both the Eastern and Oriental Orthodox Churches.

The Rev. Gregory Cameron, director of Ecumenical Affairs for the Anglican Communion, commented on Wright's

many accomplishments and highlighted his continuing contribution to IASCER as it coordinates ecumenical activity and monitors progress in the various provinces of the Communion.

"I can think of no one who deserves this honor more than Bob Wright," said Bishop Christopher Epting, the Episcopal Church's ecumenical officer.

"He gives countless hours to serving this Church in ecumenical relations and continues to form new generations of ecumenists for the Episcopal Church by his teaching and advising of seminarians at GTS. The Presiding Bishop and I rely on him as a theological advisor to the office of Ecumenical and Interfaith Relations, and it is a joy to have him recognized by the Archbishop of Canterbury and the Communion he serves so faithfully."



Wisconsin-Milwaukee's School of Information Studies, will serve as principal faculty member.

Tuition for the Institute, including a selection of archival publications, is \$700. Additional fees are charged for program transportation, facility fees, opening dinner and closing luncheon, and for housing and meal plans.

Application deadline is March 15. For additional program information, contact: Administrator, Western Archives Institute, 1020 O Street, Sacramento, CA 95814. Telephone: 916-653-7715. E-mail: ArchivesWeb@ss.ca.gov.

The Western Archives Institute is co-sponsored by the Society of California Archivists, the California State Archives, and the San Diego State University Library and Information Access.

Episcopal Women's History Project announces grant deadlines

The Episcopal Women's History Project (EWHP) offers grants for writing, research, and work in preservation and promulgation of information on Episcopal women. The grants, ranging

from \$100 to \$500 each, are open to anyone involved in the areas the grants cover.

Application deadline for a majority of the grants is March 1. These include the new Katharine Jefferts Schori awards, of which up to two \$2,000 grants may be given, the Ruth Alexander Award of \$100, and the Malcolm and Pat Diesenroth Award of \$250. Additionally, EWHP offers a \$100 prize for an essay on women in the Church's history written by a student at one of the Church's accredited seminaries.

Deadline for applications for EWHP's traditional research and travel awards is March 12. These range from \$250 to \$500.

In 2009, during General Convention, EWHP will present its Frank Sugeno Research Award of \$1,000 for significant research on women in the Episcopal Church. It will also present the Adelaide Teague Case Award to a person who has best followed EWHP's mission during the preceding year.

For information on grants, contact Eleanor Smith, 4623 S. Maplewood, Tulsa, OK 74135-6822, or Dr. Ann Weikel, 702 NW MacLeay Boulevard, Portland, OR 97210. Also check EWHP's website: www.EWHP.org.

An 'Explore' in Pittsburgh uncovers treasure

By Lynne Wohleber

Have you ever gone on an "Explore"? In January, 2003, I went on an exploration of Trinity Cathedral, Pittsburgh, to see if I could find a unique, special item among its treasures. I did not know what, if anything, I would find or whether it would have historical significance.

Ann Wagner, curatorial intern at Winterthur Museum near Wilmington, Delaware, had contacted me the previous October about her work on an exhibition, originally scheduled for 2006, of silver produced by Fletcher & Gardiner, Philadelphia's leading silversmiths of the early 19th century. In looking through the F&G archival papers, she found correspondence from the Rev. John Henry Hopkins, then rector of Trinity Church in Pittsburgh (and later first bishop of Vermont), authorizing the firm to make Communion vessels "as handsome & rich in their aspect as those of St. Stephen's Church [Philadelphia] and light enough not to exceed the price limited \$300. . . ."

Wagner had determined that St. Stephen's no longer had any of the pieces referred to. Curious to know if any survived among Trinity's altar silver, she sent me photocopies of trademarks that F&G used as well as photographs of vessels typical of those the firm would have made during that time. This set me on one of the most fascinating and exciting research projects I have undertaken as diocesan archivist.

I met with the head of Trinity's altar guild, and we emptied the vault, looking for any item that would match something in one of the photographs. We examined many pieces, among them an odd silver disk with a scalloped edge and a hole in every other one of its six scallops. In its center was an unusual design: Hebrew letters framed by a triangle were surrounded by rays and the whole encircled by the inscription, "Trinity Church Pittsburgh. . . Incorporated A.D. 1805." On the underside of the disk was "PHILA" surrounded by the words, "Fletcher & Gardiner." Trinity indeed had a "piece" of the silver the Rev. Mr. Hopkins had ordered in the early 1800's!

With this as a guide, I reexamined two other pieces in the collection that had the same unusual design. The flagon, approximately 15 inches high with a hinged lid decorated with a single bunch of grapes, had a handle similar to one in a Winterthur photograph, but it was attached with an extra curl to a rounder body. The body nestled in a circle of large acanthus leaves atop a footed base. Use of a magnifying glass showed I had missed the F&G stamp be-

cause excess solder, at the juncture where the body attaches to the base, obscured the trademark, an indication that the foot may at some time have become loose and been repaired. A graceful, 12-inch diameter footed paten with the same design clearly exhibited the F&G mark on the underside of the plate where it joined the base.

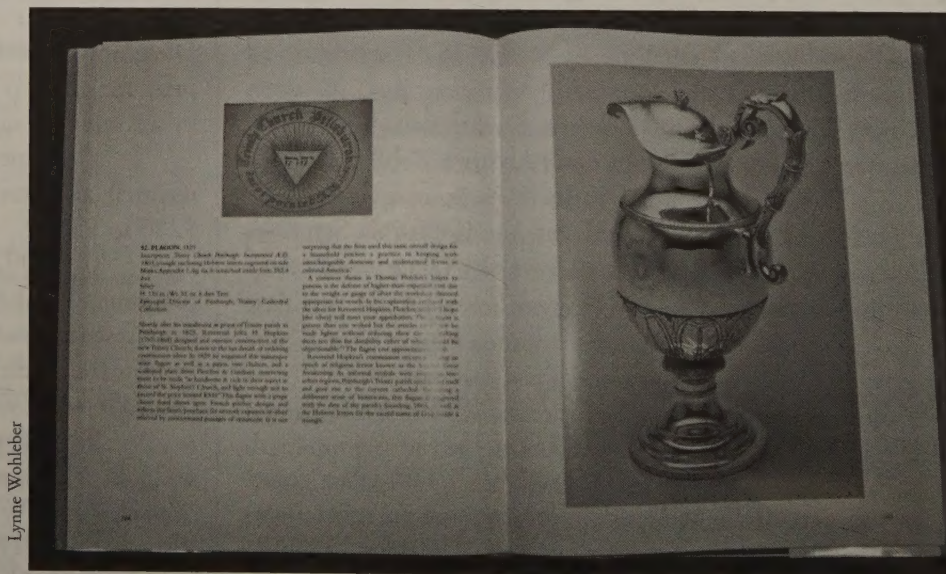
Another item that surfaced, not part of the original order, was a slotted mote spoon. "Trinity Church Pittsbg" was engraved on the front of the handle; the F&G trademark and "engraved by Wm. K. Lindsay July 1838" were on the back.

Over the next three years, the Rev. Cathy Brall, Trinity's provost, worked with Winterthur and agreed to lend the flagon, which was not in regular use, for the Fletcher & Gardiner exhibit. The museum sent a courier to pick it up for a photo session and then returned the piece until it was needed for the exhibit.

Titled "Silversmiths to the Nation: Thomas Fletcher and Sydney Gardiner 1808-1842," the exhibit opened in the fall of 2007 and traveled first to the Metropolitan Museum of Art in New York City. In mid-summer of 2008, it will return to Winterthur for several months of viewing, then go to a museum in Florida. And finally the flagon will be returned to Trinity Cathedral. Winterthur has produced a hard-bound book, meticulously documenting the history of Fletcher & Gardiner, silversmiths, with photographs of the pieces on exhibit. Trinity's magnificent flagon graces pages 184-185.

Who would have thought Pittsburgh's cathedral would ever have the honor of placing a cherished piece of its history in national museums such as Winterthur and the Metropolitan in New York?

Lynne Wohleber is archivist for the Diocese of Pittsburgh.

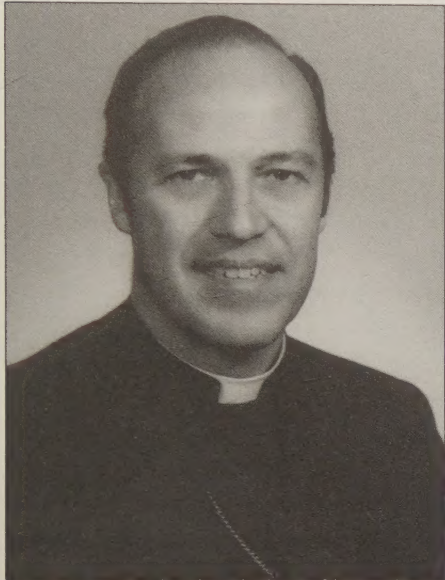


A question of conscience

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seeking certification for ordination from other dioceses. Suffragan Bishop Quintin E. Primo, Jr., ordained only two women who had completed their process before the election to the Diocese of Chicago Standing Committee of members who felt women were unsuitable material for ordination.

Bishop Montgomery had come a long way from his ministry as suffragan bishop and then coadjutor of the diocese. President of the Chicago Christian Race Relations Committee since 1963 and preoccupied with racial tension and



riots in Chicago, the 1968 Lambeth discussions on the ordination of women were not a priority (as suffragan, he was not eligible to attend).

Racial problems continued to dominate as the General Convention of 1970 in Houston was torn by debates on reparations to the Afro-American community. But when that Convention con-

sidered a resolution on women in the diaconate—ordained rather than set apart—Bishop Montgomery spoke in favor. (A number of deaconesses had lived and worked in the diocese since the early 1900's; many had taken courses at Seabury-Western Theological Seminary, and some had received degrees.) Seizing the opening, when he became diocesan bishop in 1972, women began to appear in his office, seeking ordination as deacons, many afraid to mention priesthood.

The 1970's were complicated by changes in the worldwide Church, initiated in the 1960's, and changes in the secular world as well. Racial tension, Vatican II, a new Prayer Book, liberation theology, and the feminine mystique all left their imprint on the culture and the women who turned to seminaries. Whether they attended Seabury-Western, which many of the midwestern women did, or an eastern seminary, the problems they met were similar, as was the bias they faced in the ordination process. Until 1977, when the action of the 1976 Minneapolis General Convention made ordination to the priesthood permissible, ordination to the diaconate was the only ordination possible for women. When the 1974 "irregular ordinations" were planned for Philadelphia and Washington, Chicago's women deacons were threatened with ecclesiastical court if they attempted to take part.

The women who in 1972 began to attend Seabury-Western came with a variety of expectations, one woman re-

lating her shock that her bishop *wanted* her to be a priest! But all were there for M.Div. degrees, something not seen in the 1960's.

The women indicated that their vocational calls were often present from a young age. As a child, I kept trying to go into the sacristy where the men were waiting to begin the Sunday service and was told, "Girls don't belong here." In college, I told my roommates I was going to be a priest as I tried to baptize a Roman Catholic housemate. Grace Trapp, who came to Seabury from the Diocese of Milwaukee, had a spiritual experience. Intrigued by her faith, she became more involved in her church.

Women coming to seminary after 1976 related similar early vocational thoughts. Chilton Knudsen asked in a confirmation class why women couldn't be priests and was reported to her mother by the young curate as having "gender issues—is she a tomboy?" Meredith Potter, experiencing a growing desire for more religious education, realized she had been putting off a call to priesthood since she was 12 and now no longer had any reason to wait. For all of us—single, married with children, from Chicago or elsewhere in the midwest—a call came at a specific time and place when, although we had other responsibilities, we began the journey to seminary just as we were and closed the door to other choices.

Our experience is typical of over 25 women who attended Seabury-Western between 1970 and 1984 and were

Although he disagreed with General Convention's decision to permit the ordination of women, Bishop James Montgomery, left, allowed women to be ordained in the Diocese of Chicago. Here, Nancy Platt is celebrant at St. Luke's, Evanston, on St. Stephen's Day, 1981.



ordained in the Chicago process. Most of us came from the Chicago suburbs or from other midwest dioceses. Chilton Knudsen had a 90-minute commute from her home in the western suburbs. I was an Evanston housewife who had attended Hobart and William Smith Colleges, earning a BA

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in English history. A number of the women had backgrounds in biology, chemistry, mathematics, and the like. They were academically qualified and able to take on the intellectual and financial concerns of graduate school.

Several women tried to enter diocesan training programs for deacons but were encouraged to attend seminary instead. The deacon's training program in Chicago was unsatisfactory and closing. Meredith Potter attended the one in Milwaukee but later was encouraged to go to seminary. (She was also told by her rector to vote, at a diocesan convention, against women's ordination—and did!) Grace Trapp's college chaplain encouraged her to go on to seminary.

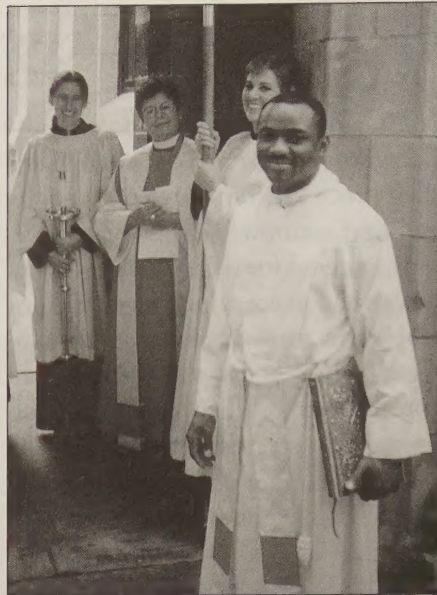
Along the way, most of the women found mentors among Chicago clergy who supported women's ordination. Interestingly, the most Anglo-Catholic congregations were usually the ones who sponsored women for ordination.

Roadblocks were encountered at every turn. We entered a Church largely unprepared for us and for the new Prayer Book changes. My family and I had to leave our long-time congregation as the rector would not support me for seminary or for ordination and the ECW women shunned me. Seminarians who harassed my husband at community

meals were told, "When your sexuality stops bothering you, hers won't bother you either." In my new congregation, I was assigned a presentation on women's ministries that was well attended and successful. At seminary, I circulated a petition to allow women seminarians to participate in daily worship in the same leadership roles as male students. It received both faculty and student support. Early

women students were timid about even being seen in conversation in the seminary halls. Later, they learned to organize and developed a support group called Thecla.

Grace Trapp encountered ambivalence in the Diocese of Milwaukee, but her mentor understood the canonical process and guided her through it while Faith Perrizo from Minneapolis had good support and encouragement. At Seabury, Grace was bypassed for senior sacristan (a prized role) in favor of a male student, and again a petition was circulated to confront the sexist prejudice. Grace's first year at seminary went well, but when the time came for field education and training for parish ministry, she could not travel to a parish or



Chilton Knudsen was consecrated bishop of Maine in 1998. In 1999, Seabury-Western awarded her (second from left) an honorary doctorate. Below, much of Grace Trapp's ministry was centered on institutional chaplaincy. Now retired, she lives in Maine.

find adequate supervision in the seminary for field education placement, something that was easy for male students. The death and departure of several Seabury faculty members and subsequent changes made the academic and canonical processes more difficult to navigate.

Meredith Potter, coming to Seabury five years later, had fewer problems with male students and community life although some men would not receive the chalice from a woman and others were upset by inclusive language in the Hymnal. In her parish, she suggested trying some of the new liturgies in the proposed Prayer Book. She was the first woman on the vestry and the first woman lay reader in her congregation. She rose in leadership in the parish and was a delegate to the diocesan convention.

Chilton Knudsen received support from her college chaplain but was later warned by Bishop Montgomery that she would need to earn a living. When she told her rector in Wheaton, Illinois, she wanted to be a priest, he encouraged her. But she wished he had challenged her more to prepare her for the grilling she would receive later. As a layperson, she was forced to comply with faculty demands that she participate in the seminary's community life despite her long daily commute. All the women were asked many times during the process about their family life—"What will your husband say?"—about the care of their children, even their sex life.

Bishop Montgomery says he became aware of the sentiment for women's ordination to the priesthood when the House of Bishops in Louisville took a straw vote that showed a slim majority in favor. As he returned from the General Convention in Minneapolis in 1976, he said Chicago was "no Podunk diocese" and would have to deal with the ordination of women to the priesthood. He had already assimilated the deaconesses into the role of deacons, which move opened the door to priesthood for some although others felt disenfranchised from their traditional role.

Among Chicago's women deacons was the Rev. Phyllis Edwards, who had been declared within the diaconate



in 1963 by Bishop James Pike of California. Many of the midwestern women had met her—she was a Christian education director in my parish in Evanston—and saw her as a model for women in ministry.

The changes General Convention wrought included canonical changes in the ordination process. Women who were caught in the transition had to redo some or all of the entire process even after ordination to the diaconate. Then, as Bishop Montgomery noted, in 1977, “the Standing Committee took it upon themselves to deny the suitability of a



woman for ordination to the priesthood.” Bishop Primo was permitted to ordain women for other dioceses, but Chicago’s women had to be transferred out to another diocese where they were certified, ordained, and then left in limbo for six months before they were allowed to transfer back. They had no vote in Chicago’s conventions,

even though they lived there, and received no mailings or acknowledgement of their presence until their canonical return.

Since women were not permitted to be ordained in the cathedral along with men, they were ordained at their sponsoring parishes until 1982 when Chilton Knudsen, Janice Gordon, Janice Lee, and Carol Amadio were finally ordained at the Cathedral of St. James by Bishop Primo, who had become increasingly frustrated by diocesan politics. Bishop Montgomery, always a gentleman, was bishop to those who were and those who were not in favor of women as clergy. Kind and supportive, he was modifying his stand on women’s ordination but was still unwilling himself to ordain a woman.

The Chicago women continued to find pockets of outright opposition even after ordination. The Chrism Mass on Maundy Thursday following the cathedral ordinations, a special clergy event with Bishop Montgomery, was held with clergy wearing no stoles as some objected to the women being vested as priests.

Discrimination also occurred in clergy deployment. As the diocese often subsidized curates, many of the women were placed in willing Chicago churches. A few were given charge of small congregations—Meredith Potter was left as a seminarian in charge of a Korean congregation, Chilton Knudsen with a troubled new suburban mission after the vicar resigned. I found a position in a far southern suburban church which reluctantly took me as assistant after I was told by the bishops that I could no longer remain at my sponsor-

ing congregation, no reason given. Only some years later, under Bishop Frank Griswold, were women called to be rectors of affluent parishes in Chicago. Other midwest dioceses, such as Milwaukee, took no responsibility for their women ordinands—they were “outsourced” to find ordination and jobs. Grace Trapp was ordained priest in Southwestern Virginia and found work as a school chaplain until her position was eliminated for political reasons.

The question of conscience that the whole Church entertained in the 1970’s was applied to many different questions. Black students, who knew discrimination and tokenism only too well, understood the anger many women felt at their treatment in the ordination process. The struggle these women faced, as they sought ordination as *their* consciences dictated, violated their understanding of the Church, of the role of clergy, and of vocation. As Chilton Knudsen so aptly notes, she “learned two things—one, never to admit any vulnerability, and two, everyone was frightened or intimidated into

Meredith Potter, left, later became a lecturer at Seabury-Western and had charge of deacon formation in the Diocese of Chicago. Faith Perrizo, right, assigned first to St. Francis’ Church, Chicago, is today archdeacon of the Diocese of West Virginia



compliance by the ambivalence and lack of integrity by those who were in charge.”

Their struggle left its mark on the early women clergy, personally mitigating the joy of seeing later women follow their footsteps, able more easily to realize their vocation and calling to ordained priesthood and episcopacy in the Episcopal Church. The Diocese of Chicago now has a number of women rectors of affluent parishes as a result of that struggle. Seabury-Western has both women on its faculty and a large number of women students.

The Rev. Canon Nancy Platt, now retired, lives in Augusta, ME. Her article is written from taped conversations with the Rt. Rev. James W. Montgomery, the Rt. Rev. Chilton Knudsen, the Ven. Faith Perrizo, the Rev. Meredith Potter, and the Rev. Grace Trapp. She says, “My thanks to them for their help in preserving the story of a difficult time experienced by these women, representative of the many women who struggled through the process of ordination in the midwest, especially in the Diocese of Chicago.”

Mariners' Church:

An endowment of discord

By Herb Gunn

Some 16 years ago, the legal case between the Diocese of Michigan and Mariners' Church roiled like an angry sea. The church claimed its benefactor, Julia Ann Anderson, who died on October 28, 1842, and left \$13,200 for the building of a church, desired one that would be non-denominational. The diocese argued that Mariners' had, from the laying of the first cornerstone, functioned as, and in fact was, an Episcopal church and part of the Diocese of Michigan.

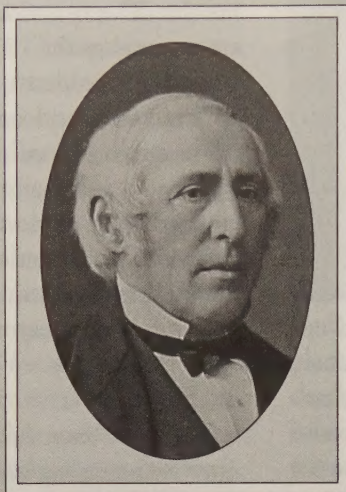
On June 20, 1991, looking principally at the wording of the will, a circuit court judge ruled, and the appellate court later upheld, that the original incorporation of Mariners' Church by the State of Michigan Act No. 142 gave the church's trustees full authority to control the church's affairs.

The modern-day controversy had surfaced two decades earlier as the conservative Detroit parish reacted to changes in the broader Episcopal Church. The parish rector, was outspoken against women becoming priests and bishops and the parish never abandoned the use of the 1928 Book of Common Prayer. Furthermore, in 1979, when General Convention changed Title 1, Canon 6 to state that all property in the possession of member churches would belong to the Episcopal Church, the Mariners' Church trustees vehemently objected and voted to emphasize publicly that they had not and would not "accede to the radically new polity of the Episcopal Church."

A peek, however, into the archives of the Episcopal Diocese of Michigan, held at the Bentley Historical Library at the University of Michigan, reveals a fascinating tale as well as conclusions that are not easily dismissed.

Far from being an outgrowth of a modern theological dispute or a new spin on an old legal conundrum, the executors of the will and the first trustees of Mariners' Church—savvy men of the law and the antebellum Detroit community—raised, and in fact resolved, the very issue that reared up again in the 1980's and caused "discord and dissensions" [sic].

Julia Anderson's will called for the purchase of a lot



James Valentine Campbell,
Michigan Supreme Court Justice (1857-1890)
and Mariners' Church trustee

"Uniting different orders of Christians in the management and control of the Church would be likely to produce discord and dissensions which would impair or wholly destroy the usefulness of the church and defeat the pious and charitable intentions of the founder."

—executors of Julia Anderson's will,
February 24, 1848

Photo from the Bentley Historical Library, University of Michigan
James Valentine Campbell collection, Box 3

All references in the story are from: Protestant Episcopal Church, Detroit.
Mariners Records, 1848-1907, typescript copy, 1v. Bentley Historical Library, University of Michigan

"as a scite [sic] for a Mariners Church. . .giving corporate powers in the first instance to such persons as my said Trustees name with the right of succession with such rights and powers and duties under such regulations and restrictions as will best fulfill and carry into effect the true interest, design, and meaning of this will."

The will also named three executors: Henry Chipman, a distinguished attorney who had been a justice on the territorial Supreme Court from 1827-32 and who had served on St. Paul Cathedral's first vestry, and businessmen and brothers Mason Palmer and John Palmer, the former of whom had also served on the St. Paul vestry. Their task was to execute Anderson's Last Will and Testament.

What few modern-day Episcopalians realize is the trio raised precisely the same questions as were put before Judge Charles Kaufman 140 years later—but came to a dramatically different understanding of the benefactor's intent.

The principal questions that Chipman and the Palmer brothers sought to resolve in the first months of 1848 were in the critical area where the will fell silent: Who would own Mariners' Church? And what form of worship would mark the new Detroit church?

Unable to reach agreement on the will's intent, the executors put the document before a legal colleague, Alexander Fraser, who offered a written opinion on January 18,

1848. Fraser suggested it was the duty of the trustees to discern Anderson's intent. Furthermore, his view was that where the will was silent as to a specific denomination, worship "must be confined to that denomination of Christians who profess the same religious opinions and beliefs with the founder, and in the absence of any clear intention to the contrary, it must be confined to that denomination exclusively."

In a meeting on January 26, John Palmer objected to the opinion that the form of worship "may be confined to any one denomination of Christians." He sought another legal opinion from Theodore Romeyn, who offered support for his views. But after reviewing the opinion at a meeting on February 22, the executors voted down the interpretation—by a two-to-one margin.

The minutes of their meeting two days later asserted their view that the trustees, not the executors, should decide the issue of denomination. Furthermore, the minutes report, "that it is known by all the Executors that the testatrix [Anderson] was educated in and warmly attached to the doctrine and form of worship of the Protestant Episcopal [Church], sometimes called the Church of England, and it is known to one of the Executors who drew the will [Chipman] that it was the express desire and intention of the testatrix, that the Mariners Church endowed by her should be of her own religious order; and that the omission in the will to express that intention was made from causes other and different from her wish that the Church should have any other character than such as would be in accordance with her own religious belief and profession."

Further, the minutes reflect the same two-to-one majority view that Anderson's assertion of a "free" church meant "not free in the sense that it should be open to the control of all denominations of Christians alike, but free in the

scriptive sense, particularly to the class of persons mentioned in the will, to receive religious instruction, and to have the gospel preached to them without money and without price."

"If it is inadmissible [sic] that she was Episcopalian," the majority submitted, it was "equally inadmissible that she intended a Christian church."

In fact, the executors said "uniting different orders of Christians in the management and control of the Church would be likely to produce discord and dissensions which would impair or wholly [sic] destroy the usefulness of the church and defeat the pious and charitable intentions of the founder." John Palmer voted against the interpretation while his older brother and Chipman approved.

John Palmer tried a more direct route to accomplish his goal, inserting into their understanding that the "Church shall be and remain a free Mariners Church, not dedicated to or under the exclusive control of any one denomination or sect of Christians and that the seats and pews shall be free, without charge or taxation."

His view was voted down, two-to-one.

The three men then moved to select nine trustees. True to form, they couldn't agree on anyone except Charles C. Trowbridge. Trowbridge was on the Diocese of Michigan standing committee and served as senior warden at Old St. Paul's in the year of Anderson's death. Trowbridge left St. Paul's in 1845 to start Christ Church, Detroit, where he served as senior warden until his death in 1883.

When the executors moved to select the other eight, John Palmer refused to vote.

Chipman and Mason Palmer elected themselves and Alexander Fraser, the attorney who viewed Anderson's will in a similar light. They elected Elon Farnsworth, who was secretary of the first diocesan convention and on the diocese's first deputation to General Convention in 1832.

They also elected James Valentine Campbell, whose father, Judge Henry Munroe Campbell, had served as St. Paul's first senior warden from 1827 until his death in 1842. The younger Campbell subsequently served 32 years on the Michigan Supreme Court from 1857 until his death in 1890, a tenure concurrent with his membership on the Mariners' board and vestry. He is remembered as one of "The Big Four" in Michigan's prestigious Supreme Court history.

Fellow Christ Church founder Alexander H. Adams, who was a vestryman there with Trowbridge until 1883, James Hicks, the first junior warden of Christ Church, and Henry Baldwin were also elected.

After the selection of the first board of trustees, the executors moved to apply to the State of Michigan for incorporation—but not

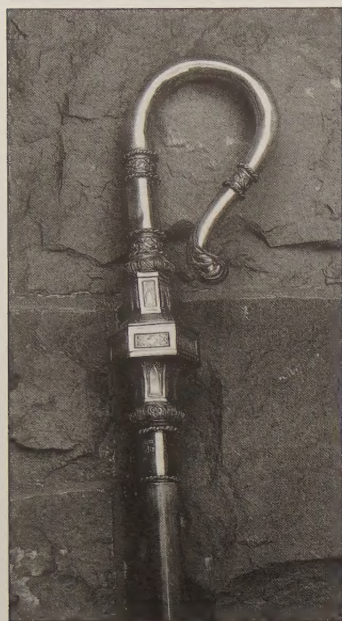
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Photo from The Record files

Diocese of Michigan Bishop Richard S. Emrich and the Rev. Elmer B. Usher, rector of Mariners' Church, 1956-64 (right), accept Mariners' Church reproduction from Donald Valley, vice-president of National Bank of Detroit, and Joseph T. Franz, the artist of the original painting, in December, 1957.

From Kilgour to Seabury to Brent: A reprise



In the Pentecost 2007 issue of The Historiographer, we printed a historical tidbit about a walking stick that Bishop Robert Kilgour gave to Samuel Seabury when he was consecrated in Aberdeen, Scotland, in 1784. In due course, the walking stick became the bottom half of the crozier made for Charles Henry Brent when he was made missionary bishop of the Philippines in 1901. We illustrated the vignette with a photograph of Bishop Brent—but with the wrong crozier. Our abject apologies!

To correct the record, Bishop Jack McKelvey of Rochester agreed to pose for David Sisson, diocesan archivist, wearing Bishop Brent's cope and miter and carrying his crozier. Mary Schultz, Christ Church archivist, provided us with more detailed photos of the crozier.



Mariners' Church

Continued from preceding page

before John Palmer's last stand. Notwithstanding his effort to block the request, Mariners' Church was incorporated on March 29, 1848. During the rest of that year, the new trustees considered bids for the building and began the construction in January, 1849.

On October 18, 1849, before the church was complete and before the church bylaws were adopted, the trustees voted to join the Episcopal Diocese of Michigan.

At that important meeting, the trustees officially noted that Anderson "was a member of the Protestant Episcopal Church; and whereas the benevolent founder of said Mariner's Church did expressly desire that the same should be established in conformity with said Protestant Episcopal Church; Resolved, That this corporation acceded to the Constitution, Canons, doctrines, discipline and worship of the Protestant Episcopal Church in the Diocese of Michigan, so far as the same do not conflict with the act of incorporation thereof, and the rights and duties granted and imposed under the same."

"The Mariner's Church under the control of this corporation shall forever accede to the constitution, canons, doctrine, discipline and worship of the Protestant Episcopal Church of the U.S.A. and the Protestant Episcopal Church of the Diocese of Michigan," the trustees affirmed. They agreed to pay the sexton \$80 a year and, with a salary of \$800 a year, the trustees called the Rev. Horace Hills, Jr., who was rector for seven years.

The turbulent waters of controversy have receded somewhat in the 16 years since the Diocese of Michigan lost a legal battle—one that cost a quarter of a million dollars—and a church. The 1991 legal ruling held that the original will empowered the modern-day trustees to guide and control the affairs of Mariners' Church. And that the trustees had discerned over a sufficient period of time that they did not consider the church part of the Episcopal Diocese of Michigan.

A reading of the historical documents at the Bentley Library, however, indicates that their antecessors—who were not only influential attorneys, experienced judges, and civic leaders within a fledgling Detroit community, but movers and shakers of the Episcopal Church—were well versed in the legal and ecclesiastical implications of their charge.

If indeed the strength of the 1991 legal case was based on the legitimate empowerment of the trustees to control the church's affairs, that authority was first exercised by the original executors and the nine trustees of Julia Anderson's will when they applied for membership to the Episcopal diocese.

It was their task to "best fulfill and carry into effect the true interest, design, and meaning of this will," and they did so in good faith. In the course of their official records (1848-1915), save the lone voice of John Palmer, no further mention is made of "discord and dissensions" about their judgment.

Herb Gunn is editor of The Record, newspaper of the Diocese of Michigan, from which this article is reprinted with permission. He notes that the information about the case was unearthed only after the diocese lost the case and appeal.

Eastern Oregon celebrates 100

By Willis H. A. Moore

The year 2007 is the centennial year for the Diocese of Eastern Oregon—100 years since it was separated from the Diocese of Oregon by action of General Convention. Such a milestone requires celebration, an acknowledgement of how far the diocese has traveled in 100 years and a look at possibilities for the next 100. We begin by looking backward.

In 1841, the first wagon train from the east arrived in the Willamette Valley, and settlement began at Oregon City. By 1843, the Oregon Trail was busy with wagon trains moving westward. The route, however, was fraught with danger—both mountains and rivers to cross, long stretches of desert, occasional Indian raids—and took four to six months from its beginning at Independence, Missouri, to the Columbia River. And once the hardy would-be settlers reached an ancient Indian trading center now called The Dalles, they had to choose whether to build a raft to carry their wagons down the Columbia and through the Cascade Rapids or traverse a primitive toll road, the Barlow Road, over the Cascades to Oregon City.

Among those who traveled the Oregon Trail in the early 1840's were members of the Episcopal Church. And in 1851, Trinity Church, the first Episcopal church in Oregon Territory, was formally organized in Portland. Two years later, General Convention created the Missionary Jurisdiction of Oregon and Washington Territories and chose Thomas Fielding Scott to be its first bishop. He died on July 14, 1867, and on December 3, 1868, Benjamin Wistar Morris was consecrated his successor.

Bishop Morris, who served 38 years as bishop of Oregon and Washington Territories, was concerned about all the people of his jurisdiction. During one calendar year, he crossed the Blue Mountains in eastern Oregon 16 times, facing hostile Indians and minus 30-degree temperatures. He found the vastness of the jurisdiction and the difficulty of travel too much for one man and repeatedly urged division. He said pastoral ministry of a bishop under the conditions he faced was exceedingly difficult. Nonetheless, he continued to travel, and at every diocesan convention, he would report on each parish in

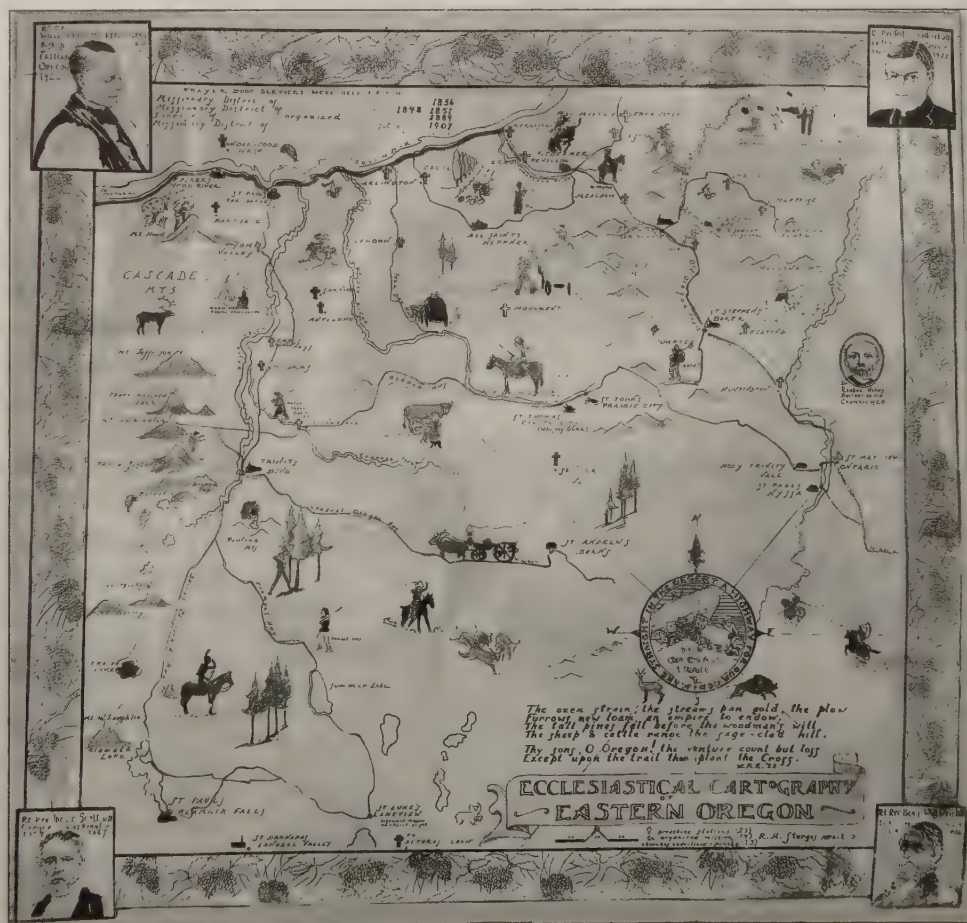
his diocese, describing its life during the previous year.

Finally, Bishop Morris was heard—partially. He favored making eastern Oregon and Washington one jurisdiction and western Oregon and Washington a second jurisdiction, basing his proposal upon the convenience of north-south travel. Most churchpeople, however, favored a division along political lines. The General Convention of 1880 set Washington apart as a separate missionary district, and on October 8, 1889, the Diocese of Oregon was ratified by action of General Convention.

As he grew older, Bishop Morris felt age was rendering him unable to minister adequately to the entire state and wanted eastern Oregon set apart as a separate jurisdiction. The General Convention of 1904 referred the matter to committees, which never reported it out. Less than two years later, Bishop Morris died. He was 86 years old.

Bishop Charles Scadding, consecrated in 1906 to be the second bishop of Oregon, also urged a division of the state along the north-south line of the Cascades. On June 14, 1907, the diocesan convention ceded eastern Oregon to the General Convention of the Episcopal Church, and on

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Reuben Denton Nevius:

Father of the Church in Eastern Oregon

Although he ministered but six years in its vast area, the Rev. Dr. Reuben Denton Nevius is considered "the father of the Church in Eastern Oregon."

One of the 19th century's most incredible characters, Nevius was born in the Finger Lakes region of New York on November 26, 1827. Following graduation in 1848 from Union College, Schenectady, he spent several years teaching, first in Michigan, then in Georgia, while he studied privately for the Episcopal priesthood. On January 9, 1853, Bishop Stephen Elliott of Georgia ordained him to the diaconate and immediately transferred him to the Diocese of Alabama. There, on May 14, 1854, Bishop Nicholas Hamner Cobbs ordained him to the priesthood. He served several small parishes before settling in Tuscaloosa in 1855. For the next decade, he served two congregations—one white, one black—and developed two interests that would distinguish his life: missionary work for the Episcopal Church and the study of natural history, especially botany.

Following the Civil War, Nevius accepted a call to Christ Church, Oil City, and St. John's, Rouseville, Pennsylvania, some 200 miles from his childhood home. He also married Margaret Mercer Toumey, daughter of his mentor on things botanical, Professor Michael Toumey of the University of Alabama. In 1869, the couple returned to Alabama where Nevius had accepted a call to St. John's Church, Mobile. In February, 1870, the College of William and Mary awarded him an honorary doctorate. Joy was short-lived—a yellow fever epidemic that summer took the life of his wife.

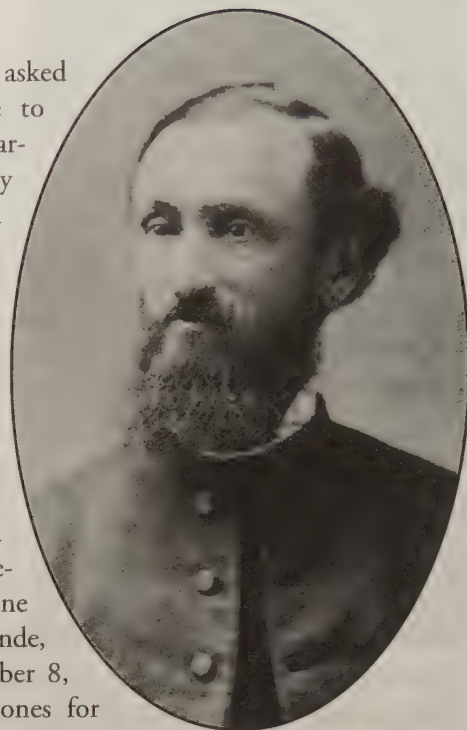
In 1872, when the vestry of Trinity Church, Portland, called him to be rector, he moved to Oregon. The vestry, however, was not happy with the new rector, and in December, 1872, Nevius submitted his resignation, to take effect the following July 1. Bishop Benjamin Wistar Morris, recognizing

a born missionary, asked Nevius to relocate to eastern Oregon. He arrived there officially on July 7, 1873, and for six years built both congregations and buildings.

Nevius examined his new mission field. Several communities showed promise so buildings were begun according to his design. The cornerstone for St. Peter's, La Grande, was laid on November 8, 1873. The cornerstones for St. Stephen's, Baker City, St.

John's, Union, and Ascension, Cove, were laid on November 17, 18, and 19 respectively! The *Baker City Herald* reported late in 1873, "The Rev. Dr. Nevius, of the Episcopal Church, preached a very appropriate Thanksgiving sermon at the Court House on Thanksgiving Eve. This gentleman is an earnest, zealous Christian worker, and is doing much good in this community." By January, 1874, he had completed St. Stephen's vestry room and was occupying it as a study and rectory.

By the end of November, 1875, St. Paul's, The Dalles, was complete except for its chancel arrangements and windows, which had been ordered from "the East." On December 23, the *Oregon Churchman* reported that the windows had arrived by steamer from San Francisco and were on their way to The Dalles. Nevius, who was at Baker City, arrived late on the evening of December 24 to find the chancel and west window in place but that the side windows were too large for their openings. According to Nevius, "We all went to work on Christmas morning, and the windows were put in place temporarily. The stove and chancel furniture were brought in, and as the workmen left the church at 11:00 a.m. a few persons, who had been hastily called, came in and one



The Rev. Reuben Denton Nevius (above) spent six years in eastern Oregon, organizing congregations and building churches. The cornerstone for St. Stephen's, Baker (left), shown in an 1875 woodcut, was laid on November 17, 1873. St. Paul's, The Dalles (right), built in 1875, received its new entrance and bell tower in a 1900 remodeling.

more new congregational voice was added to that of 'the church throughout all the world,' in her Christmas joy."

An article in the *Oregon Churchman* stated: "Whatever may be thought or said of the Episcopal denomination there is one fact which cannot be denied; which is, that their houses of worship are always a credit to their projectors and founders. They may be small; but they are always neat, cozy and inviting, pleasant to the eye—everything appropriate and in order. The new Episcopal church in this city [The Dalles] is no exception to this rule. It is not only cozy, neat and tasteful in all its appointments; but in many respects it is beautiful, and reflects much credit on those who planned and who executed." Nevius, who put his individual stamp on the design of the church, remained in The Dalles for two months, conducting 63 services and giving 57 sermons and lectures.

In addition to being a church planter and builder, Nevius was a botanist. In Alabama, he had discovered a new sedum, *Sedum nevii*, and a hardy shrub with white flowers, the *Neviusia alabamensis*, both named for him. He continued his botanical interests in Oregon, discovering other plants that bear his name, from mosses to sunflowers. Archival records show he was a wonderful teacher, lecturer, biologist, and lover of children who took them with him as he collected plants for his herbarium and told of the wonders of nature as revealed by his microscope.

In 1879, Nevius left Oregon to take charge of "the missionary district in Eastern Washington Territory and Northern Idaho." Thirty years later, the *Oregon Churchman* reported that "of the eleven

Church buildings in Eastern Oregon, six are the result of the labors and consecrated efforts of the Rev. R. D. Nevius, D.D., who in 1873 resigned the rectorship of Trinity Church, Portland, Oregon, in order to give himself as a pioneer missionary, seeking the places where no other missionary of the Church had been before. . . . He was the first resident clergyman of the Church in Eastern Oregon. . . . Since leaving Oregon in 1879, the same consecrated zeal has shown itself in his work in building churches in Eastern Washington, Puget Sound, and Juneau, Alaska."

On December 14, 1913, aged 86, Reuben Denton Nevius died. He had founded 30 churches in the Pacific Northwest.



Eastern Oregon celebrates 100

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October 14 of that year, General Convention accepted Eastern Oregon as a missionary district. The new jurisdiction had four clergymen and seven congregations with church buildings. Although it was granted its buildings and other property, the new jurisdiction received no monetary assets: The Diocese of Oregon retained all funds for itself, leaving Eastern Oregon, to all intents and purposes, a "ward" of the Episcopal Church.

On the evening of October 17, 1907, the Rev. Robert Lewis Paddock, rector of a church in New York City, received a telegram from the House of Bishops informing him of his election to be the first bishop of the Missionary District of Eastern Oregon. The following day, the House of Deputies confirmed his election, and on December 18, 1907, he was consecrated in New York.

Young Bishop Paddock arrived in Baker City early in 1908 to take charge of a jurisdiction that covered all the land east of the Cascade Mountains, some two-thirds of the state of Oregon, 69,000 square miles. Over this semi-arid country

called "brown Oregon," with its general elevation of 5,000 feet and temperatures that ranged from hot to frigid, the wind blew constantly. Its population of less than 200,000—about 2.5 persons per square mile—was comprised mainly of shepherders, miners, and lumbermen.

Bishop Paddock retired in 1922 and has been followed by five subsequent bishops. The third, William B. Spofford, was both the last bishop chosen by the House of Bishops and the first diocesan bishop. The Episcopal Church decided in 1970 that it would no longer have missionary districts, that jurisdictions would henceforth become self-governing dioceses, thus the change in his status.

In its centennial year, the Diocese of Eastern Oregon serves an area with half a million inhabitants. Its economy has changed to wheat and fruit farming while mining and timber have been reduced in importance. Retirement communities and recreational offerings have increased and are bringing in new people, new jobs, and new attitudes and values. The diocese's 23 congregations have an estimated 3,500 members. Some of these congregations are joint endeavors with Lutherans and others, something Bishop Paddock would have endorsed with enthusiasm.

Robert Lewis Paddock:

First bishop of Eastern Oregon

The Rev. Robert Lewis Paddock had made a name for himself in New York City, and bishops who attended the General Convention of 1907 came prepared with ideas for the young man's advancement. Bishop Charles Henry Brent of the Philippines thought he would make an excellent dean of St. Andrew's Cathedral in Manila. Bishop Robert Codman thought he should be sent to Alaska to relieve Bishop Peter Trimble Rowe. He himself had no inkling the Convention was about to change his life. But his destiny was to be neither in Manila nor in Fairbanks.

When the General Convention of 1907 created the Missionary District of Eastern Oregon, choice of its first bishop fell to the House of Bishops. Bishop Brent nominated Robert Paddock, son of the first bishop of the Missionary District of Washington, a nomination the House approved. The young man thus honored was thrown into gloom and despair. "I cannot tell you how greatly I appreciate your writing me a letter of sympathy and good wishes in this time of trouble!" he wrote to friends. "I have been simply crushed by this action of the House of Bishops and do not know what I ought to do." In the end, he capitulated. On December 18, 1907, he was consecrated in New York City.

When he stepped off the train at Baker early in 1908, Bishop Paddock was met by the Rev. John Barry. After a five-minute ride to the rectory, Barry fired the opening shot of what was to be a long war. "Everything I've heard about you I've liked," he said, "so that personally I would look forward to a happy association. But I have the duty of opposing the power and financial irresponsibility of missionary bishops, and I tell you now that I'm going to break you if I can." Thus an indefatigable enemy revealed himself.

Equally indefatigable was the new bishop. In 1908, Eastern Oregon had seven churches and four clergymen. From his headquarters in Hood River, a house overflowing with books, he journeyed by stage coach or freight wagon, by bronco or rail, over hundreds of miles in this sparsely settled country to preach, to comfort, to marry. Accompanied by his knapsack, he traveled in winter as in summer as he tried to reach individual persons.

Evangelism was the natural expression of Bishop Paddock's religion. When he came to a town to hold a prayer meeting, bars and other businesses were closed. He could tell

a good story, played games to make people feel at ease, and did not wear clericals. Intense, enthusiastic, dramatic, imaginative, he came into conflict with the order that had been formed out of the violence of the frontier west.

Bishop Paddock came to a people who depended for their livelihoods on sheep and cattle raising, mining, the timber industry, and Columbia Gorge fishing, simple folk of rugged honesty, with little or no religion. He loved the Episcopal liturgy, but he questioned its value and that of vestments

in the rough towns he visited. He wanted to be a bishop in the "Church of God," a non-denominational Church. Where there were Episcopal congregations, he conformed, but he thought Christian communities should band together to build "union" churches. His thinking was in line with that of Roland Allen, the Anglican missionary and writer who, after serving the Church in China, argued consistently for indigenous Christianity to arise from the people in a manner similar to that of first-century Christianity, which spread spontaneously.

Bishop Paddock believed people should pay for their religion, as opposed to accepting mission funds. He wanted to bring the Church to Eastern Oregon's small communities without the burden of too many

organizations and buildings. He considered reports, accounting, secretaries, offices to be unimportant. Further, he thought mission funding was divisive, the opposite of the ecumenical spirit he sought. Evidence of his teaching is visible today in several Episcopal/Lutheran congregations as well as one made up of several traditions but whose leader is an Episcopal priest.

A breakdown in 1914 from overwork brought criticism concerning the time he spent in saloons and his relationship with Deaconess Alice Knight, who worked hard for him in this wide-open country. His views concerning the role of women in the Church were also questioned. This disgruntlement centered in Baker in 1916 when three laymen drew up a petition to Presiding Bishop Daniel Sylvester Tuttle that Bishop Paddock be retired in the best interests of the Church. One of the signers, Anne Lang, felt his refusal to wear vestments created a picture of the Church that was unorthodox. She disliked his lack of administration, the absence of reports, and his unstructured Church. The "Baker Rebellion" eventually died for lack of support.



George Vause, organist at St. Paul's, The Dalles, wrote in his diary, "Paddock had the trick of talking to people as if he were carrying on a conversation rather than preaching to them. He states facts in a convincing practical way, never rambles on, so impressive the whole congregation never moved until he got through, practical in its helpfulness. He could have passed muster at the Salvation Army. . . . He is a homely, aggressive young man, sent to us heathens by some mission board in New York where there he had done a lot of slum work. Rather domineering and too independent, he soon alienated himself from his flock."

During World War I, Paddock promoted the sale of Liberty Bonds and was proud that Oregon was the first state to oversubscribe its quota. He had no expressed feelings against the war although he stood by the pacifist bishop of Utah, Paul Jones. He served in France, 1917-18, for the Y.M.C.A. When he returned to Eastern Oregon, his jurisdiction had only two resident clergymen and one general missionary. By 1920, Eastern Oregon had forged ahead and boasted seven clergymen, five of whom were supported by their own parishes. Yet one commentator wrote, "Some men and women felt that the District was out of touch with the great movements of the Church, and there was a need to re-

establish communications." Finally, on July 29, 1922, Bishop Paddock resigned. He had had enough. He wanted to establish ecumenical churches; he did not want to accept mission money; he did not want to follow Episcopal Church form too strictly. His vision of the Church was altogether different from the prevailing mindset.

Four months later, Bishop Paddock married Jean Aitken at the Cathedral of St. John the Divine in New York City and began a retirement of travel and occasional writings. He later said to friends, "Sixty-eight years ago on Christmas Eve, I was born to fundamentalist parents. Brought up Anglican, Republican, conventional, I suppose I am just about the opposite nowadays. I am proud of it! My father would have done the same things if he had lived under my conditions. . . .

"I am the last one to boast of accomplishments. Almost everything I have tried to do that I believe Jesus would approve of has been opposed by everyone I know. I seem to have failed. Frustration in the eyes of the world and in the Church is perhaps rather glorious."

Robert Paddock died on May 17, 1939. Out of his turbulent spirit and his turbulent life he had written an epitaph expressing the simple humility for which he strove: "He meant well, tried a little, failed in much."

EASTERN OREGON'S LIVESTOCK BRAND

Did you know Eastern Oregon has its own livestock brand? When it was established as a missionary district, Eastern Oregon's territory included a lot of open range onto which ranchers would turn their cattle. Then usually twice a year the ranchers would hold round-ups to brand the weaner calves, which would still be following their mothers. It would be a community affair with all ranchers participating. The weaner calves would be branded and separated from their mothers, and the yearlings would be sold or turned back onto the range until they reached marketable size.

True open range no longer exists. All the range land is owned by national and state organizations that manage it according to "appropriate use," allowing as many cattle to feed on the land as the land will support. They charge a fee, based on so much per head and the amount of time the land is used. The person from whom the land was purchased is given first opportunity, and adjacent land owners second opportunity, to use this land for grazing.

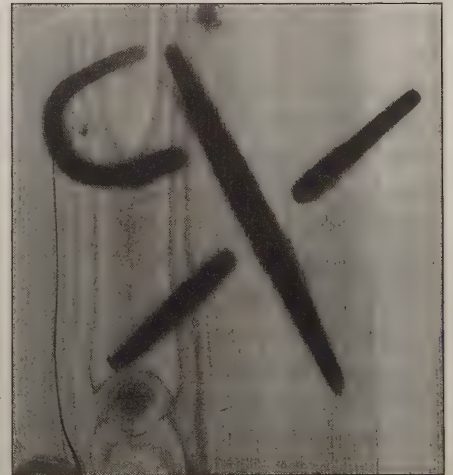
Some years ago, Church of Our Saviour in Summer Lake sat in the middle of land managed by the Oregon Game Commission. The church would purchase weaner calves with funds from its savings account and brand them with Eastern Oregon's brand. As an adjacent owner, they would turn the calves out onto the Game Commission land, paying the usual minimal fee. When the calves were yearlings, they were sold, the savings account reimbursed, and the profit would go into

the parish's general fund.

Ranchers who wished to contribute to the church would also brand calves with Eastern Oregon's brand, and when the yearlings were sold, the total proceeds would become their contributions. They pledged calves instead of money. Almost all Our Saviour's income came from the sale of yearlings. Just a few persons contributed actual cash. Today, the region is focusing more on growing wheat than on ranching. As a result, while the diocese's cattle brand remains a unique symbol, it has not been used in many years.

Roy Kilpatrick, a lawyer, designed the brand, had it made, and registered it to the Missionary District of Eastern Oregon. He delivered the brand with the information that any rancher who used it when he designated and gave a calf to the Church could claim a double exemption on income tax, . . . an assertion countered by a certified public accountant!

—from an unsigned typescript in the diocesan office



Eastern Oregon at 100: How one diocese is celebrating its centennial

By Willis H. A. Moore

In the summer of 2007, two dozen people gathered at Ascension School in Cove, the Diocese of Eastern Oregon's camp and conference center, to discuss "Our centennial: So what?" Deciding that it was important, the group formed itself into an ad-hoc committee to consider appropriate ways to observe, celebrate, and use the centennial for the greater good and future of the diocese.

Without a bishop since May, the diocesan standing committee, led by Douglas Harder of Pendleton, decided on a course of action. Jeanie Senior of Hood River, a veteran journalist, was invited to become part-time diocesan communications officer. She was given the task of beginning a diocesan newspaper that would publish with *Episcopal Life* as well as creating a weekly diocesan e-news. The Rev. Lee Kiefer of Redmond was invited to return to diocesan employment as canon for congregational development and deployment. The immediate focus was the diocesan convention to be held in Prineville in October.

Those who attended the convention were treated to various aspects of Eastern Oregon's history. The liturgies included references to the fact that exactly 100 years earlier, the Episcopal Church's General Convention had voted to create the Missionary District of Eastern Oregon. The huge area of 69,000 square miles that lies east of the Cascades was sparsely populated and had few congregations, only seven with their own buildings.

On Sunday, October 14, I addressed the convention on "Our centennial: So what?" and invited the diocese to review its past, renew its dedication to the future, and re-center on God in our midst. Canon Kiefer preached on the "branding iron, cowboy heritage" of Eastern Oregon. In what may be the only sermon ever preached on McMurtrey's *Lonesome*

Dove, he urged folk to "saddle up and ride on down the trail to the future."

The outcomes of the convention were a balanced budget, positive enthusiasm, energetic people elected to council, standing committee, and General Convention, and the conviction that Eastern Oregon has a bright future and will eventually have a new bishop.

The first post-Christmas centennial event was a casualty of a snowstorm but was rescheduled for January 18-20. The gathering at Ascension School, against a background of snowy fields and the fireplace in Kimsey Commons, will feature retired Bishops William Spofford and Rustin Kimsey telling their stories of the diocese. A video recording is to be created during the weekend.

The centennial committee, working on a suggestion from Marilyn Roth, editor of *The Dalles Chronicle*, is preparing a tabloid insert for the various newspapers in Eastern Oregon. This tabloid will feature pictures, historic and current, along with stories from the congregations. Jeanie Senior is soliciting photographs to illustrate both the printed and electronic versions of the diocese's *The Oregon Trail Evangelist*. Beth Hartwell of Hood River is working on a video project relating to the history of the diocese.

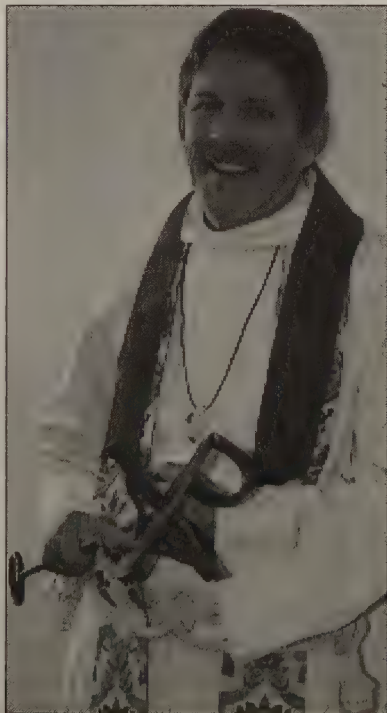
Congregations are being encouraged to learn and preserve their histories. To help them, diocesan-wide training is planned. And during the annual Continuing Education Week at Ascension School, courses will be offered on Episcopal Church history as well as general church history.

Bruce Barnes of Pendleton, diocesan coordinator for Episcopal Relief and Development, anticipates that the diocese will continue its tradition of generosity and sharing. Teams from Eastern Oregon will go to the Katrina-ravaged Gulf Coast to help rebuild homes.

The diocesan convention of 2008 will continue the centennial focus. It will meet in Baker where the jurisdiction's first convention was held in 1908. Plans include special liturgies that will include reference to the diocese's history and a short play about Bishop Robert Paddock and his episcopate.

Meanwhile, the standing committee and diocesan council will use the centennial year to focus on the future of the diocese. A bishop search process may be inaugurated late in 2008 with a bishop to be elected in 2009.

Willis H. A. Moore, president of the National Episcopal Historians and Archivists and adjunct professor of history at Chaminade University of Honolulu, convened the ad-hoc centennial committee.



Canon Lee Kiefer holds Eastern Oregon's branding iron.

Ascension Chapel and School: A metamorphosis

In 1882, Samuel Gautier French bequeathed 100 acres of prime farmland to Bishop Benjamin Wistar Morris and \$5,000 to Ascension Episcopal Church in Cove. The farmland was to be used for a school for girls. The \$5,000 was to become an endowment for the church. The will also provided for a "brace of two good horses for the vicar's pastoral work in this area."

Samuel French, a native of Baltimore, Maryland, moved to Cove in 1862. He purchased property, built a home, and worked a farm, principally cherry orchards. A community leader and devoted churchman, he gave land adjacent to his farm for a church and rectory and provided most of the funds needed to build the church.

The Rev. Reuben Nevius, general missionary to all eastern Oregon and Washington (*see page 12*), was responsible for the building of Ascension Church. The cornerstone was laid on November 19, 1873, amid great fanfare, but work was delayed while the plans were revised: Those submitted by architect Albert H. Jordan were considered "entirely too elaborate and costly." With Nevius' revised plans in hand, construction began in earnest sometime late in 1874 or early 1875. The first service in the building was on May 4, 1876. The cost, complete with nave and chancel furnishings "simply yet very neatly made by the carpenter from good and tasteful patterns," was \$3,500. This probably included the rectory.

Ascension School began with Samuel Gautier's house as its first building. Both Gautier and Bishop Morris saw the need for a school for girls. They noted that at that time little was being done in Oregon for the education of children, boys or girls. Gautier wrote to friends that out of the building of the church would come "the concern for education, and everything else for man's needs!" The bishop noted that the school was necessary "because the prevalent system of our

public schools is insufficient to the greater work of the moral training of our youth, without which any course of education can be a fatal delusion!"

For years, Ascension Church and School flourished. In 1892, however, fire destroyed the school and attempts to revive it failed. The automobile and good roads, along with cessation of passenger service on the railroad, made Cove a country village, and eventually the church floundered.

In 1924, Bishop William Remington, second bishop of Eastern Oregon, proposed using the land and existing buildings of Ascension School as a summer school; conferences for adults and clergy were added later. Since Samuel Gautier's old converted carriage house was the only building left on the school grounds, students and teachers were housed in tents until "temporary" cabins were built to take their place. Today, with modern buildings and expanded facilities, Ascension School is used year-round as a school, camp, and conference center.

In the 1960's, Ascension Church was designated a chapel under the bishop's direction. In recent years, the Rev. Sherry Hartley has served not only as camp director, but also leads regular worship in the church. The community of Cove is once again growing, and Ascension is noting the renewed life in the community.

Ascension Chapel in Cove represents the state of Oregon in the 2008 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 churches, one from each state plus the District of Columbia plus two more, with photograph and history. Order from NEHA, 509 Yale Avenue, Swarthmore, PA 19081. Cost is \$15.95 per copy plus 10 percent for postage and handling.



The Rev. Roger Williams of St. Paul's, Nyssa, left, and the Rev. Robert Carsner, diocesan archivist, leave Ascension Chapel after the first meeting of the ad-hoc centennial committee. Below, rows of tents accommodated the Ascension Summer School campers of 1930.



Caring for archives is not rocket science:

One parish's experience

By S. Albert Kennington

I grew up in the days before air-conditioning drove us inside and televisions shut down family conversations. Listening to my father and grandfather tell stories on the porch on balmy (or even muggy) evenings was fascinating entertainment for me. I grew up loving stories. I love hearing them, reading them, writing them, telling them.

When I came to Trinity Church, Mobile, in the summer of 1974 as a deacon-in-training, I quickly discovered I had come into a thicket of stories. Moving the church “brick by brick” from downtown to its present location was a favorite story, and there were plenty of tellers.

Parish secretary Rita Robinson eagerly introduced me to the treasury of stories in the parish archives. The sacramental registers of Trinity Parish begin in 1845 and continue to the present without interruption. The archives has the original bids for construction of the church in 1853. Vestry minutes on file date from the 1880's. The weekly newsletters on file date from the 1940's although a few are from the 1880's. Notebooks and scrapbooks and albums tell the stories of the early Woman's Auxiliary events and Sunday school outings. Some of my predecessors left hand-written accounts of the beginning of Church of the Good Shepherd, Mobile (whose first communicants were confirmed in Trinity in 1854), of St. John's Church, and of various changes to the interior of our church building.

The founding rector, Dr. Joshua Albert Massey, left a hand-written sermon he preached on his 31st anniversary as rector in which he recounted some of the highlights of his tenure, 1848-1879. Most remarkable is what he did not include: He said nary a word about building the church nor the Civil War. He did talk about the mission and ministry of the church. Wow! What priorities!

When the present parish house was built in 1961, the vestry provided a walk-in vault with reinforced walls and a steel door. It is a reasonably fire-safe, water-safe, wind-safe, and climate-controlled room, and it is a central place in our office. Our archives, including the ones we are making now, take up most of the room. Over the years, I have come to know the contents of this room intimately, and I have been blessed to serve a parish with so much of its story so well preserved and accessible.

For several months last year, a team of parishioners and rector made some improvements in our vault. We tore out the old acid-producing wood shelves and replaced them with open-grill steel shelving. We removed reams of paper records from rusting binders, threw away the paper-clips, and

bound these papers with acid-free cloth tape. We put them in acid-free archival storage boxes with the papers lying flat rather than standing up. We sorted by size and subject an extensive photograph collection and replaced it in acid-free albums and file boxes, clearly labeled and easily accessible. Of all the work, this was the most fun. Now it is easy for folks to come and “look at the pictures.”

We already owned two fire-safe filing cabinets. We keep all the registers in them, including the current sacramental and attendance registers. Our office discipline is to make sure every register is in the vault before we close at day's end, every day. These filing cabinets also include an extensive collection of papers, service leaflets from ordinations and other special occasions, and an individual file on each rector, each bishop, and some curates since 1845.

We spent around \$1,000 on this project and still have a little more work to do. The money was given in memory of two women in the parish, both of whom were tellers and preservers of Trinity's story, Josie Crum Roberts and Kathryn Park McPherson. Mrs. McPherson served as our parish archivist for several years and charged me a few days before her death to “finish the job.”

Caring for archives is not rocket science. The task begins with caring and gets done with a little work and a little money. The terms “acid-free,” “low humidity,” “dim light,” “gloves,” “fire-safe,” “dry,” and “order” are the rules of the task. Having a walk-in vault is a luxury, not a necessity. Home improvement stores sell safes at affordable prices, and used fire-safe cabinets can be bought at some office supply stores. As for money: Remember memorials!

The job takes time, lots of time—not because the work is long and tedious, but because the work is fun. The archivist finds a story with each photograph, each set of minutes, each letter. The story's the thing. Way back in 1974 when Mrs. Robinson showed me through the old registers, she pointed out an entry in a burial register where the cause of death for one man was: “Got his head cut off by the railroad.” It could have come straight out of the Old Testament if they'd had railroads then. I whispered a prayer for him and then, God forgive me, thought, “Now there's a story!”

S. Albert Pennington, retired rector of Trinity Church, Mobile, and a member of the Registrar-Historiographer's Team of the Diocese of the Central Gulf Coast, is the author of From the Day of Small Things, his telling of the story of Trinity Church. This article is adapted, with permission, from The Coastline.

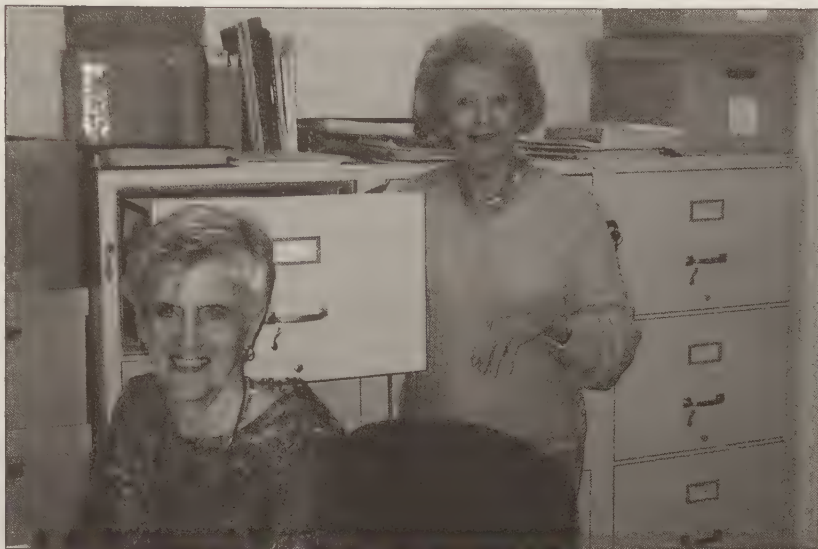
Central Gulf Coast's Archives: Out of destruction comes a source of pride

By S. Albert Kennington

The records that tell our story as a diocese are receiving special care and attention these days in the Duvall Center in Pensacola, and registrar-historiographer Kit Caffey is taking full advantage of new opportunities. When Hurricane Ivan did major destruction in the Pensacola area in 2004, it included our diocesan office in its violent path. Our leaders wisely decided to make improvements to the building while the repairs were being made. As a result, we have a room dedicated to our archives, a room that has been furnished with archival-safe steel shelving and fire-safe filing cabinets.

Archives are of such importance that our diocesan canons make their custodian an officer of the diocesan corporation and define the office of registrar-historiographer with impressive language: "The Registrar-Historiographer shall gather, receive, and safeguard all materials of historical significance in the Diocese and the several Parishes and Missions, and shall present to each Convention a report of all such events as may be deemed to be of permanent interest and importance." (Canon 8)

With the help of Paula Ross, long-time administrative assistant of the diocese (now retired), Kit is organizing our archives into a place of accessible safe-keeping. Included in the collection so far are the Journal of the Diocese of the Central Gulf Coast for every year since the primary convention, the Journal of the Diocese of Alabama for almost all years up to 1970, when our diocese was formed, and the Journal of the Diocese of Florida from about 1920 until 1970. Also included are bound copies of *The Coastline* and its



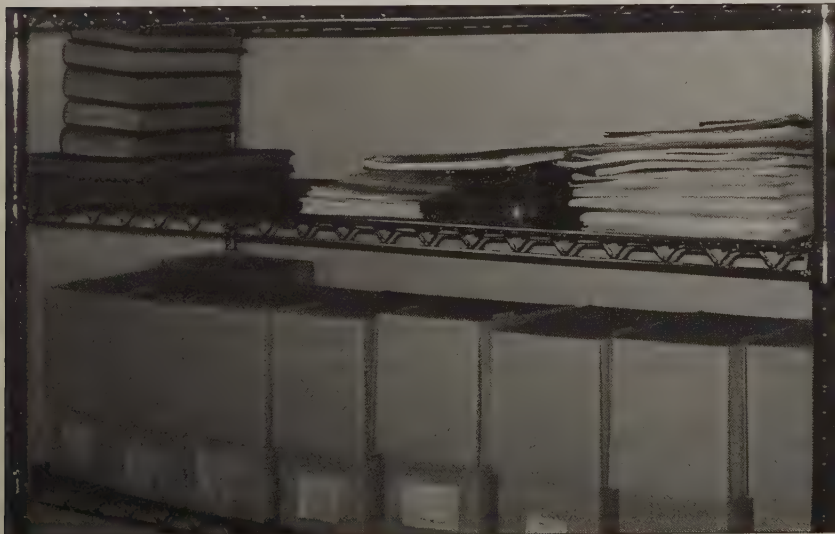
The dictionary defines "historiographer" as a historian, a specialist in historiography, and it defines "historiography" as the writing of history. But without archives and the people who care for them, the task of the historiographer would be difficult indeed. Kit Caffey, right, is officially registrar-historiographer for the Diocese of the Central Gulf Coast. In fact, she serves as archivist, caring for the archived records of the diocese with the aid of Paula Ross, left. Below, sorted materials are neatly stacked on new archive-safe metal shelving in the diocesan archives room.

predecessor newspapers, *The Green Sheet*, and other documents. Fire-safe filing cabinets house a file on each congregation in the diocese and on some of the now defunct congregations of our diocese and of the Dioceses of Alabama and Florida that now fall in our jurisdiction.

Displayed in the diocesan office are beautifully framed photographs of all the bishops of jurisdiction in the present diocese and its predecessors in Alabama and Florida as well as photographs of all the churches and agencies of the diocese. The newest projects Kit and her team have undertaken include recording and transcribing oral history interviews with diocesan leaders and conducting workshops to encourage volunteer parish archivists in their vital work of caring for local records.

Persons researching our diocesan history are invited to use the archives by appointment, which is easily arranged. Although the new archives room has a work table and chair, no computer or typewriter is provided. No materials may be taken from the archives room. The diocesan staff, however, will assist researchers to copy materials they need.

Continued on next page



Kit Caffey has lived the history of the diocese

It is not often the official diocesan historiographer has lived, at close range, the entire history of the diocese, but such is the case in the Diocese of the Central Gulf Coast. Kit Caffey is in her fifth year as canonical registrar-historiographer, and she brings to her work a lively and intimate association with the diocese from its inception.

In 1968, Alabama's bishop coadjutor, George Murray, suggested that a new diocese be formed from the southern



Kit Caffey, right, headed the committee that planned NEHA's 2006 Annual Meeting in Mobile. Here she enjoys a moment with Barbara Roberts, who served as conference photographer.

third of Alabama and the "panhandle" of Florida. Kit's late husband, Judge Will G. Caffey, was not only a delegate to that convention, but also a friend of the bishop from their days at the University of Alabama. Kit watched and listened closely as her husband served on a diocesan planning committee to guide the formation of the new diocese and then as he served on the first standing committee when the diocese was formed in 1970.

In 1973, Kit attended the ECW Triennial during the

General Convention in Louisville, Kentucky. In 1976, she was a deputy to her first General Convention. In the years since the diocese began, she has served as a deputy or active alternate deputy to eight General Conventions and a registered volunteer to two others, as a member of the Executive Council from Province IV, as diocesan convener of the Episcopal Church Women, and as a member for two terms of the diocesan standing committee, including one term as president. Her honors include the Diocesan Distinguished Service award. In her home parish of St. Paul's, Daphne, Alabama, her service includes vestry member, senior warden, lay eucharistic minister, and Sunday school teacher. In other words, Kit knows and lives the Gospel of Jesus Christ in the Episcopal Church.

Kit has had a life-long interest in history. She is a long-time active member of the Historic Mobile Preservation Society and the Baldwin County Historical Society. On the church scene, she is a member of the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists (on whose board she has served), and the Episcopal Women's History Project.

For some years she has been a member of the Registrar-Historiographer's Team of the Central Gulf Coast. One of her main passions these days is organizing, with the aid of her colleagues on the team, the archives of the 37-year-old diocese. When Hurricane Ivan wreaked major damage on the diocesan office in Pensacola in 2004, she joined diocesan administrator Vincent Currie, Jr., in planning a new room in the rebuilt structure that would be dedicated to archives.

With the help of her colleagues, Kit is creating a space that is safe for archival materials, replete with information about the diocese and its two parent dioceses, and accessible to researchers. To this work she adds a particular homey touch: For most meetings, this mother, grandmother, and great-grandmother brings lunch, usually prepared by her the evening before and packed for her hour's drive to the diocesan office. It is no surprise that her team-mates show up!

Kit has lived through much, heard much, and seen much in this diocese. While she is taking good care of the records, she wisely chooses when to tell you the facts and when to tell you the whole story.

—S. Albert Kennington

Central Gulf Coast Archives

Continued from preceding page

Much remains to be done to complete the organizing of this new archives room. Additional furnishings are needed, such as an additional legal-width fire-safe filing cabinet, for which no funds are presently available. And there are documents yet to be studied and sorted. Kit and Paula continue to go through piles of papers, seeking to retain the one of most value for the historical record, and to organize them so they are easily accessible.

Kit invites members of the diocese to consider contributing to the needs of the archives room as well as to submitting archival materials. She welcomes local church histories in any form (from published book to hand-written sheet), records of special events, and especially photographs of parish and diocesan events. And she extends a hearty invitation for members of the diocese to visit the archival collection.

This article is adapted, with permission, from The Coastline, publication of the Diocese of the Central Gulf Coast. Photos by Cindy McCrory.



Books



THE OXFORD GUIDE TO THE BOOK OF COMMON PRAYER

Edited by Charles Hefling and Cynthia Shattuck
Oxford University Press, New York, NY
(Pp. 614, \$45.00)

The words, Anglican Communion, brought church unity to mind for many 19th- and 20th-century Episcopalians. We knew it was a communion of autonomous Churches, ministering on several continents, using many languages, and existing for people of diverse cultures. We believed these Churches to be in general agreement about scriptural interpretation, ecclesiology, doctrinal essentials, and, above all else, worship.

Every 10 years, we saw a photo of Anglican bishops from throughout the communion gathered in England for the Lambeth Conference. In that photo we could see the racial and ethnic diversity of the communion. But it was also a photo of its unity. No matter who they were or where they were from, those bishops, sitting row upon row, were all dressed exactly alike. That's what we thought about the Anglican Communion: a lot of diversity, to be sure, but wearing identical dress.

A major part of this identical dress was a single volume known the world over as the Book of Common Prayer. For 250 years or so, this title referred to the book that came into use in the Church of England on August 24, St. Bartholomew's Day, 1662. Anglicans took this book to many places throughout the world as a component of British empire building. It was translated into the languages of those places. It was revised, usually only slightly, as those missionary endeavors became autonomous Anglican Churches. It is to this day the "official" Book of Common Prayer for the Church of England. As a book used for worship as well as a book expressive of what Anglicans believe, it was an essential component for the first 100 years or so of the Anglican Communion.

Much we hear today about the Anglican Communion is stories of disunity: Heated arguments about the interpretation of scripture, disagreement about the role of women in leadership, uncertainty about homosexuals serving as ordained ministers head the list. There is also disagreement about what the Anglican voice should be saying and what Anglican mission should be doing in a world struggling with a whole host of life-threatening problems and conditions.

In addition, use throughout the world of a fairly uniform Book of Common Prayer has been replaced by a family of Prayer Books. They have been produced by and for the various Churches of the Anglican Communion. They are rooted in the 1662 Prayer Book, and they echo it in many ways. But they are more representative of the life and mission of a diverse family of Churches than of a common heritage. Some question what the future will be for the Book of Common Prayer—or even if it has one.

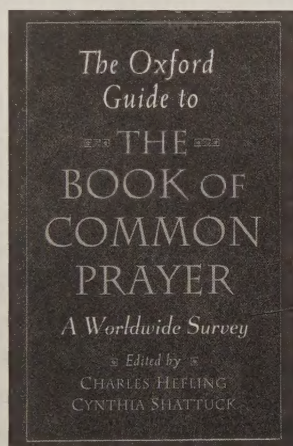
The Oxford Guide to the Book of Common Prayer has come on the Anglican scene at a time when many need to know much more about the worldwide diversity of Anglican mission and ministry. While the Prayer Book is its main focus, this book is about the Anglican Communion as well: how we came to be, what we have become, some thoughts about our future. Knowing more about such things is important if arguments and anger are to be replaced by discussions based on mutual understanding and concern.

The Oxford Guide to the Book of Common Prayer was edited by Charles Hefling and Cynthia Shattuck. An Episcopal priest, Hefling teaches systematic theology at Boston College and has served for four years as editor of *The Anglican Theological Review*. Shattuck has been managing director of Cowley Publications and is now president and editorial director of Church Publishing, Morehouse, and Seabury Books.

Hefling and Shattuck worked with an editorial advisory committee. Colin Buchanan is a retired Church of England bishop who was instrumental in the development of the Alternative Service Book. Richard Geoffrey Leggett is professor of Liturgical Studies at Vancouver School of Theology in Canada. Esther Mombo is academic dean and lecturer in African Church History at St. Paul's United Theological College, Limuru, Kenya. Jenny Plane Te Paa is principal of Te Rau Kahikatea, constituent of the College of St. John the Evangelist in Auckland, New Zealand.

The book is a well organized and well documented series of essays by 52 contributors from throughout the world. While the essays vary in length, all are thorough. The general quality of the writing and editing has made every page worth reading. It is a book that both teaches well and reads well.

The content of *The Oxford Guide to the Book of Common Prayer* is divided into seven major parts. The first sections cover the pre-Anglican roots of the Book of Common Prayer, the early editions beginning with the first one in 1549, the relationship of the Prayer Book to society and culture, and the early use of the book outside England. Some essays discuss how the Prayer Book has been influential, and in some cases used, outside the Anglican Communion. These first sections give an overview of the beginnings of the distinctive Anglican



tradition of Christianity and how that tradition grew and spread beyond England.

Part Four traces how a single volume became the collection of Prayer Books, bearing a “family resemblance,” used by Anglicans around the world. Part Five, the longest section, is a series of essays about each of these various books now being used in Africa, the Pacific region, the Americas, Asia, and Europe. The essays in Part Six are based on the essential content and structure shared by this family of books: Daily Office, Eucharist, Calendar, Initiation, Marriage, Funeral Rites, Ordinal. The reader is led on an interesting journey of comparisons and contrasts in the various books in use by Anglicans today. The final section treats the future of the Book of Common Prayer and includes a good review of how electronic communication has already affected Anglican worship and the possibility of an even greater impact to come.

This is a hefty book. It has 557 pages of content. A four-page chronological chart gives an overview of Book of Common Prayer development from 1535 to 2004. An 18-page glossary defines words and phrases related to the Prayer Book, the Anglican Communion, and Christianity in general. The book has a bibliography, a listing identifying the editors and contributors, and an index. The endpapers are a map of the Anglican Communion. The first sections are augmented by artwork, including reproduction of pages from the earliest Prayer Books, and some helpful diagrams. Woodcuts from Richard Day’s 1578 *A Book of Christian Prayers* show people actually using the early Prayer Books.

The Oxford Guide to the Book of Common Prayer has a style and format that are attractive and helpful. I would rate its overall production as being very good despite a few typographical errors of the kind one can expect when material is proofread electronically. A couple of these typos involve dates. On page 385 (in Juan M. C. Oliver’s essay about the Book of Common Prayer in Spanish), the date 1859 is printed incorrectly as 1959. The context makes this mistake evident. On page 361, however, an essay by Leslie A. Northup claims trial use in the Episcopal Church’s Prayer Book revision process “had to be presented to four General Conventions before being approved in 1961.” Trial use was permitted when General Convention, meeting in St. Louis in 1964, passed a first reading of an amendment to Article X of the Episcopal Church’s constitution. The necessary second reading was passed at General Convention in 1967. The 1961 date is a typographical error not so easily identified as such.

I found myself wanting to respond to several essays. In “Preserving Classical Prayer Books,” Colin Buchanan wrote on page 262 of pre-1950 Anglican worship: “. . . the hieratic character of the celebration is matched, and in part constituted, by the poker-faced and emotionally withdrawn stance of the congregation. Such a stance may be compared to participating in a masked ball with carefully prescribed moves, since it is the wearing of such liturgical masks that saves the participants from having to recognize or relate to those in physical

proximity to them. . . . [T]he tradition was for worshippers not to expose themselves or risk being seen as individuals.”

The 1928 Prayer Book was my liturgical introduction to the Episcopal Church when I became an Episcopalian in the 1950’s. No doubt St. Paul’s Church (now Cathedral) in San Diego had some “emotionally withdrawn” and “poker-faced” worshippers. But what most impressed me was how important church membership seemed to be for the bulk of the congregation and their enthusiastic and even joyful participation in the whole life of the parish—including worship. The parishioners I came to know best hailed their Prayer Book as “incomparable,” they had committed much of it to memory, and they were pleased that so many Protestant Churches were copying parts of it. While using the 1928 Prayer Book was difficult for me at first, being in the midst of those people made me want to know it better. No one is happier than I that the 1979 Book of Common Prayer (finally!) came to be. No priest worked harder to help the Church accept it, learn to use it, and come to appreciate it. But describing the Church of the 1950’s as people “wearing liturgical masks” that save “the participants from having to recognize or relate to those in physical proximity to them” is a bit much!

I also want to respond to Clayton L. Morris, who wrote on page 549 about the ease with which local congregations can use modern technology to produce attractive liturgical booklets: “If each celebrant is expected to create his or her own liturgies, a change in clergy can mean a complete change in texts for a particular congregation. It will therefore be necessary, during interviews prior to calling a rector, to build in questions about preferred liturgies.”

I like the concept of congregations being able to adapt liturgies and even create new ones for local use. I myself have been involved in some of this. But rather than having the celebrant “expected to create his or her own liturgies,” I hope the new technology will provide a way for clergy and laity to work together in liturgical adaptation and creation. Doing so, I believe, could be an effective way for everyone to learn more about liturgy and at the same time come to know each other better. The ordained leadership of a congregation usually has the final say-so about liturgical matters. But the “father knows best” mentality is being challenged in Episcopal parishes, and it should not dominate liturgical growth and renewal. My first interviews with parish calling committees back in the 1960’s always included questions such as, “How do you do the service?” I would hope that these days the discussions would be about “how we might plan the service together.”

Inculturation is a major theme of *The Oxford Guide to the Book of Common Prayer*, and the index has 10 references to it. Inculturation describes the development of the family of Prayer Books that have been—and are being—produced by Anglican Churches. Local and national history, sociology, geography, economy, and many other factors all bear on the Anglican worship forms and teaching provided by each of these books. Inculturation has affected and is affecting litur-

gical renewal in the North Atlantic Churches as well as throughout the rest of the world.

Since reading the *Oxford Guide*, I have been thinking about inculturation, particularly about how the aspects of one culture can come to be inherent in another. The Capitol building in Washington, DC, for example, is not representative of contemporary American architecture, but it is a part of contemporary American culture. No one talks about replacing it with a building more representative of what our nation is today; we have simply made fairly minor revisions to the old building.

Is it possible for a book of worship developed in and initially related to one culture to become an inherent part of another? In many ways, the 1928 Prayer Book was out of step with 20th-century American culture. But can it be argued that, in spite of this, it had become for Episcopalians an inherent part of that culture? I think this kind of thinking is why some Anglican Churches have developed and adopted contemporary Prayer Books while at the same time allowing continued use of earlier books. *The Oxford Guide to the Book*

of Common Prayer notes several times that liturgical revision was more acceptable and occurred more smoothly in Churches that permitted continuing use of pre-revision books.

I am grateful that this book has been dedicated to the memory of Charles Philip Price (1920-1999), teacher, author, preacher, friend of many and admired by even more. I did not know him well. For a time, I filled a national staff position that necessitated my attendance at the ordination of bishops. I will never forget the sermon, "St. Paul's Keys to the Kingdom," that Charles Price preached when Leigh A. Wallace, Jr., became bishop of Spokane on the Feast of the Conversion of St. Paul in 1979. The dedication page of *The Oxford Guide to the Book of Common Prayer* features A General Thanksgiving from the 1979 Prayer Book, one of Price's contributions to that book. It is a reminder that the ability to use the "language of the people" to help them have a living relationship with the Creator and Redeemer of the people is not confined to any one location or any one century.

Richard J. Anderson
Retired priest, Kennebunk, ME

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HSEC meets in New York City

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